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FALL 1967



TAYLOR UNIVERSITY MAGAZINE





TAYLOR UNIVERSITY MAGAZINE

FALL 1967



Vol. 4

No. 4

Will Cleveland '49, Editor

Mrs. Alice Shippy, Class News Editor

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About the cover:

According to man-about-town, **Hugh Freese x'34**, whose out of focus profile is in the foreground, the gala observance of the 100th Birthday of Upland, August 27 - Sept. 4 was, in his words, "The greatest Centennial celebration in the history of the community." At any rate, the decline in Gillette stock during the summer can be attributed to the likes of Walter Phillips (center) and other local male citizens who, through their tonsorial embellishments took us back to early settler days. The photo was taken during the Sunday evening centennial worship service where these men were part of a corps of handsome ushers. For the Centennial story see pages 10-13.





Wandering Wheels Song

I'm a wandering wheel
 Riding all day long
 Traveling down the highway
 Singing a little song.
 Nights underneath the summer moon,
 We ride along and sing a tune

Chorus

We ride along and sing a tune
 We're the Wandering Wheels
 Pledging our love to the Lord
 In our hands there's a sword
 Cares of the past are behind
 Nowhere to go but I'll find
 Just where the trail will wind
 Riding along with the message of Christ our Lord

When Christ forgave our sins
 A new life was born within
 So we'll keep riding along
 Deep in our heart there's a song
 Trusting the Lord all day long
 Riding along with the message of Christ our Lord.

The illustrious audience listening to the Wandering Wheels on the White House lawn includes, left to right, Lee H. Hamilton, Representative from Illinois; Miss Texas; Ralph W. Yarborough, Senator from Texas; the President and J. Edward Roush, Representative from Indiana's Fifth District, who helped arrange the event.

The Wandering Wheels Sing and Cycle to The White House

A Physiologist Looks at the "God Is Dead" Argument

"Christianity has fought so many rear guard actions over the years in dissecting the implications of evolutionary theory, the use of anesthetics in childbirth, the use of contraceptives, the validity of miracles, the virgin birth, and other controversial issues, that it is not surprising the churchman feels his back is to the wall."

By DR. WALTER C. RANDALL, '38



There has been deep-seated tension between scientists and religionists over the past several centuries, and Christians have become accustomed to assuming the defensive when matters of faith and belief are under discussion. However, I was hardly prepared for the switch in protagonists when clergymen, distinguished by affiliation with great Universities, took up the argument that God is no longer needed.

Christianity has fought so many rear guard actions over the years in dissecting the implications of evolutionary theory, the use of anesthetics in childbirth, the use of contraceptives, the validity of miracles, the virgin birth, and other controversial issues, that it is not surprising the churchman feels his back is to the wall. Revolt and rebellion is in the air. Existentialism denies outside authority, psychologists whisper that God is merely a creation of our imagination and need, and we now hear the vigorous remonstrance that God is dead. "God has died in our time, in our history, in our existence," writes Thomas J. Altizer.

Our reaction to this cry is likely to reflect beliefs similar to those of the distinguished mathematician and physicist of the seventeenth century, Blaise Pascal, who stated, "It is the heart which experiences God and not the reason." Our sincere beliefs are challenged and commitments to the Apostles' Creed outraged. The devoted Christian's peace of mind was shattered by Bishop John Robinson (Honest to God) who forcefully pointed out that man's conception of God as a supernatural "old gentleman out there in the sky" is no longer an acceptable view of God.

The "God Is Dead" doctrine is not new since Nietzsche announced the shocking news in 1882. Freud confirmed God's irrelevancy to urbanized, industrialized society. Even the Psalmist encountered the philosophy but categorically rejected it when he stated "the fool hath said in his heart, there is no God." During Hitler's reign of terror, the young German theologian, Dietrich Bonhoeffer, became convinced of the church's obsolescence and pleaded that it oppose the Nazi terror. The "business as usual" attitude of traditional religious establishments shook his confidence to the depths. "Where is God," asked Bonhoeffer, "that this vile infamy be permitted to foul the hearts and minds of His people? Why does the church persist slavishly in its addiction to ancient creeds and dogmas while innocent people are tortured." Following his hanging in a concentration camp, Bonhoeffer's writings revealed a deep concern for "religionless Christianity."

Perhaps a recent Newsweek quote crystallizes a somewhat more cynical viewpoint today, "God isn't dead—He just doesn't want to get involved." In truth, the question appears relevant, can theology shake off the past and assume proper leadership in an increasingly secularized society? It is sometimes conceded that primitive man needed to believe in God in order to account for thunder and lightning, the awesome phenomena of nature, the mysteries of life. Now, however, the modern atheist argues, science can explain these things. At least, he maintains, science has explained many natural phenomena and will someday account for all. Therefore, in the atheist's view, there is no longer any need to believe in the existence of a Supreme Being.

This brings me to the area in which I feel more competent. Being a teacher and scientist, I am quite comfortable when people are asking questions; never mind the direction in which the question may lead. By training and experience I have learned that honest questions lead toward truth. In this important sense, there should be no artificial division between science and religion since each must seek always the truth. Each should expect and urgently seek challenge to its views in the knowledge that such may very well create tension. As the scientist has learned, so must the theologian that the refreshing breeze of self-examination and critical evaluation can clear the musty corridors of dogma; that the

only faith that can stand up is that which holds nothing too sacred to be questioned.

As I have tried to read and understand the philosophical concepts of many of the current "God Is Dead" theologians, I confess that I am considerably out of my depths; I simply do not comprehend much of the argument. However, in my daily rounds, I encounter such positive evidence of the intimate workings of God that I cannot concede their literal point of view. I find evidence of God's handiwork everywhere, not as an emotionally involved believer, but as a professional scientist, trained to see, to evoke, and to interpret experimental phenomena. Like the tradition-shaking Episcopal bishop, James Pike, I have asked myself the question, "Do you believe in a universe? Do you believe that everything is all tied together? That in and under and through all of it there is one unifying reality?" As I critically examine the immutable laws of nature, as I examine basic consistencies among enormously variable forms of life, or as I comprehend the utter rightness of structure and function of the body, I find it impossible to conceive of such magnificent order and purpose without a unifying force in bringing it about. I have no difficulty in relating this unifying force to God, and it is a small step to the realization that this force, this God, is not only all about me, but also that He is within me.

In the knowledge that proofs for God do not prove, but rather give reason for faith, and to emphasize the depth of my conviction that God is not dead, accompany me, if you will, into the sanctuary of my experimental laboratory. This sanctuary is neither a great cathedral, nor a quiet chapel. In fact, you may argue it is not a sanctuary at all as you find yourself surrounded by the stainless sterility of a surgical suit or the bewildering clutter of cables, transducers and flashing lights, amplifiers and recorders. But in actuality, this is to me a source of powerful conviction that God's greatest creation is truly "fearfully and wonderfully made."

As recently as the middle part of the seventeenth century, the discoverer of the circulation, William Harvey, ardently defended the ancient belief that the blood was the "seat of the soul." Only since his time have we learned that the blood bathes the tissues and supplies them with food and oxygen and although it is now considered an unlikely "seat of the soul" or source of intelligence, the central nervous system is vitally dependent upon it. If the blood flow to the brain is cut off, consciousness is lost within 2-3 seconds; after 15 to 20 seconds the body begins to twitch convulsively, and if the interruption of circulation lasts more than about 5 minutes, mental powers of the brain are irrevocably destroyed.

The work done by the heart is out of all proportion to its size. Even while we are asleep the heart pumps about 2 ounces of blood with each beat and pumps enough blood to fill a 20-gallon gasoline tank almost four times every hour just to keep the machinery of the body idling. When the body is moderately active, the heart can double this output. During strenuous muscular effort such as running to catch a train or playing a game of tennis, the cardiac output may go up to 14 barrels per hour. Over the 24 hours of an average day, involving not too vigorous work, it amounts to some 70 barrels, and in the lifetime of 70 years the heart pumps nearly 18 million barrels of blood. And all of this time it beats regularly and with unmatched servomechanisms which regulate its rate and output depending upon tissue need. It does this without conscious control. It repairs itself continuously, sometimes with damage that would completely disrupt the function of any man-made pump. It has been doing this for some unknown thousands of years.

The secret of operation of fantastically complicated machines, like the modern airliner or space probe to the

(Continued on next page)

"As we . . . analyze the body's chemical constituents . . . we can only marvel at the precision of operation."

moon, is that a maximum number of separate functions are provided with automatic controls each of which keeps a chosen variable constant. For example, the posture of the aircraft is automatically stabilized. Any of the wings results in an error signal to a computer, which responds by sending out a signal to an effector system which immediately corrects the "error" and brings the posture back to normal. Dozens of different variables such as altitude, engine temperature, air speed, etc., are simultaneously but separately maintained by feedback controls in the automatic pilot.

INSTANTANEOUS CHANGES

Actually, the human organism is vastly more complicated than an airliner but its control mechanisms are organized along similar patterns. Let us consider briefly the manner in which blood pressure is regulated. We should be reminded that any increase in work or activity is vitally dependent upon instantaneous changes in supply of blood to the organs involved. The perfusion of all tissues is dependent upon the pressure gradient across the capillaries of the tissue, and this gradient is determined by the level of blood pressure in the arterial and venous systems. If the tiny blood vessels in the tissues dilate in cross-sectional diameter, their resistance to blood flow reduces and perfusion is increased. This may also be accomplished by increasing the force of contraction of the heart with resultant increase in amount of blood ejected from it during each cycle.

Another mechanism whereby the heart may pump more blood and elevate arterial pressure is by means of increased heart rate. If rate per minute is increased, the amount of blood pumped out with each beat remaining constant, it is clear that both arterial pressure and cardiac output are correspondingly increased. Thus, in strenuous exercise, blood pressure and cardiac output may be increased many-fold in order to provide the working muscles with needed oxygen and food. The necessary relationships can be expressed mathematically as follows:

$$\text{cardiac output} = \text{stroke volume} \times \text{heart rate}$$

Any factor which increases cardiac output while holding resistance to blood flow constant will increase arterial blood pressure and, similarly, any factor which increases peripheral resistance without change in cardiac output will increase blood pressure. The

blood vessels may be either constricted or dilated thus changing peripheral resistance, by either impulses from the nervous system or by liberation of chemical agents which cause either contraction or relaxation of the smooth muscle within their walls. These relations are mathematically expressed:

$$\text{arterial blood pressure} = \text{cardiac output} \times \text{total peripheral resistance}$$

Thus, the nervous system serves to regulate pressure by actions directly upon the heart, causing it to change in rate or in stroke volume, and by either increasing or decreasing the arterial resistance. The complexity of these interacting systems is too great to review at this time, but a single example will serve to illustrate the analogy to our original example of the feedback control systems in the automatic pilot of the airliner.

Let blood pressure represent the variable to be controlled, with sensors which detect changes in pressure located in the walls of the large arteries. Nerve impulses pass continuously over the nerves which connect the sensors in the artery walls with centers in the brain. If the arterial pressure goes up the pressure sensors alert the brain stem which in turn signals the heart directly to slow down (decreasing cardiac output) while it simultaneously signals the spinal cord to decrease the impulse traffic in nerves going to the systemic blood vessels (decreasing peripheral resistance). The resultant is to decrease arterial blood pressure. This adjustment is detected by the sensors which in turn decrease their rate of firing until arterial pressure is again stabilized. All of this is normally accomplished promptly and automatically without conscious effort. Most of the knowledge of these servomechanisms has been elaborated only within the past 20-30 years.

MARVELOUS PRECISION

These complex systems which run almost automatically, without conscious intervention, and with built-in self-repair capability, defy human capacity to suggest improvements. As we peer under the tremendous magnification of the electron microscope, or analyze the body's chemical constituents with the finest analytical instruments available, we can only marvel at the precision of operation. Nearly each day of my working life brings the exhilaration of some

(Continued on page 14)

*Lights
naked and bright
in rows along the street
lift their incandescent hands
in blighted blessing.*

*As if their blinding glare could
hide
the unsoled shoes shuffling endlessly
along the street
beneath their dignity,*

*As if their power could
pick up
last week's newspapers
strewn in torn sections
on the cracked pavement,
or cover
garbage cans full of
moldy bread and
rotting lettuce leaves
pitting their sourness
against sewer smells,
or reflect through grime
on bits of glass
from broken bottles,
or straighten
street signs
pointing
where the wrong street is,
or paint
the weathered siding
slung crookedly
against houses
too old to breathe.*

J.B.

DOWN AND OUT LIKE ME

By JUDY BAER

Staff Writer, Elkhart Truth

To the Rev. Dwight Conrad the hard truth of the poem above was real.

Five days spent in Detroit's Skid Row recently created a sense of despair and loneliness, made the knowledge of shame and failure as real to Conrad as the feel of solid knuckles smashing into cheek bones, the scrape of broken glass against flesh and the searing pain of knees jerked suddenly up in the groin.

Wearing an oversized overcoat dragging midshin and a fatigue pulled low over his eyes, Conrad stepped into the world of the poverty-stricken and became one of them. His pockets held \$2 in small coins and no identification.

The pastor of the Calvary Methodist Church not only dressed differently from the way he is normally seen in Elkhart, he assumed a completely different character and maintained that identity from Sunday to Thursday evening.

Tells Story

His new character sketch was first told to a prostitute shortly after his "new face" was noticed Sunday on the streets in the 30 square block area of southwest Detroit.

She didn't recognize Conrad as one of the regulars on the street and quizzed him to find out why he was there and if he had anything



DOWN AND OUT LIKE ME

(Continued)

to do with the police.

"I just got out of the Army," he told her, "couldn't find a job in Akron where I come from because the rubber plants are striking, so I came here to find work."

Slowly, Conrad explained later, she began to relax and believe his story. But only after he was able to identify areas near Akron, places in the city to get booze, where to find second hand clothing for a few cents and answer other questions centered around the immediate interests and needs common to all cities' skid rows.

Learns To Shuffle

Her belief in Conrad wasn't quite enough to establish his residence, however.

Monday, he recalls, "I was walking slowly along the street near Third and Seldon, the heart of skid row. Already I had learned the slow, shuffling walk because there's really no place to go. If I entered a store I had to buy and leave. If I stepped into a cafe or bar I had to drink to stay. I couldn't sit on a park bench because the police would tell me to move on. So I shuffled. At least I wouldn't pass the some store fronts os often that way.

"I had just stepped from a bar where I learned from the waitress that a bunch of "outside punks," as she termed them, had been walking the streets for several days and seemed to be part of a professional mugging gang.

Just as Conrad passed the entrance of an alley, he was jumped by one of two figures emerging suddenly from the darkness of the alley. "I couldn't really identify him because it happened so fast and snow was falling so thickly my vision was blurred," he said.

Short Fight

Both Conrad and the fellow, who sliced his cheek with what felt like a short piece of iron pipe, hit the brick floor of the alley. The fight didn't last long because Conrad was too big for the pipe swinger, who soon crawled away to join his companion.

And Conrad continued his street trek with a split cheek streaming with blood.

That night he found a room for 29 cents which he shared with four others. "It wasn't clean," he remembers, "but it was warm and dry and wasn't crawling with roaches."

"Conrad still feels the pain of knife slashes on his left cheek and bruises from being bashed against a brick wall . . ."

Tuesday at 6 a.m. Conrad was already on the streets to talk with the persons who passed him again and again during one day's journey.

He talked briefly with winos in back rooms of dingy grocery stores, with groups of prostitutes in bars, with lesbians, with male prostitutes and transvestites to try to discover their reasons for becoming part of skid row.

All conversation was within the framework of immediate needs such as "would I be able to walk in this church to keep warm?", or "can I get a free cup of coffee in here?", Conrad explained.

'Some Suspicion'

"Although I began to feel as if I were part of them," Conrad said, "some suspicion of my identity still existed."

Late Tuesday night four men stopped him. Their comments indicated to Conrad that since he was a "new face" he must pay to walk the streets.

After explaining he had no money, the four men asked Conrad to give them his overcoat. "My coat wasn't for giving up," he said, "It was for keeping warm."

At that point the four said "OK, you fight it out."

"It was a man-to-man fight," he remembered, "As if to test me." Conrad still feels the pain of knife slashed on his left cheek and bruises from being bashed against a brick wall coupled with the slow hurt of healing groin injuries.

But when the four saw Conrad could and would protect himself in a man-to-man fight established by Skid Row codes he was accepted.

The three watching the fight didn't protect their companion. Instead they picked him up from where he lay nearly unconscious and walked away.

"I got up from the cold bricks, too," Conrad continued. "When I was able to stand straight and the pain subsided enough for me to walk, I shuffled about two blocks to the Methodist Church. Everyone Welcome was written in bold, black letters near the door."

Not Welcome

Laboriously mounting the few steps to the church foyer, Conrad was met by a hostess. Her appalled look at his long coat and his blood streaked face "somehow told me I wasn't one of the everyone welcomed by the sign," Conrad said.

"I wasn't mistaken." She stammered an explanation about a service being in process, so I couldn't come in.

"After pleading with her to let me sit and listen to the service, she called an usher who disdainfully let me follow him out the front door and around the building to a side door where he could seat me out of sight behind a large post.

"Sinking into that pew was a most welcome rest in spite of the lack of cordiality extended by the church people." Even the minister, technically a colleague of Conrad's, walked past me with pious unconcern, he explained.

'Scum of the Earth'

"My position as part of the scum of the earth was thrust in my face again later in the service. Most of the people simply avoided sitting in the same pew with me. But several persons sat down and began to get comfortable before they spat me behind the post, stiffened and moved quickly to another pew.

"It reminded me," Conrad continued, "of the reaction of a Doberman Pinscher I'd seen several hours earlier while walking through a more respected area adjacent to Skid Row. On the end of a leash held by a neatly dressed middle-aged woman, the dog trotted peacefully beside all other well-dressed passersby. However, when I approached, the dog growled, bristled and lurched to get off his leash to snap at me."

After the church service Conrad had caught his breath enough to walk to a cafe where a waitress dressed his wounds before he went to sleep in his 29-cent room.

"It was strange how the next morning the story about the Army, Akron and a job plus the account of the fight in the alley to pay for my protection on the streets had traveled by the grapevine," he said.

"Now I was in. Persons who shuffled past me, some with newspapers tied with packing case twine instead of shoes, began to smile at me.

"Faces became familiar, smiles were genuine and I was invited to join various groups."

"Their only mistakes were being born to the wrong parents, born to the wrong skills."

Begins To Learn

This is when Conrad really felt he began to learn about the "invisible part of America," the kind of life people close their eyes to because it doesn't concern them.

The shame and failure felt by the winos, the alcoholics, the prostitutes and others, began to appear as being the result of "being pressed at a weak point," Conrad said.

For instance, he explained further, a young girl told him she came to skid row after her father threw her from home when he discovered her pregnancy. Now she's a prostitute.

Many of the alcoholics weren't addicted until they hit the streets after failing at jobs ranging from law and medicine to coal mining in Appalachia, Conrad added.

"Their only mistakes were being born to the wrong parents, born to the wrong race or born to the wrong skills," he continued.

"Mistakes of others, mistakes of yours and mine, pushed them into the psychological defeatism so deep and cyclic that it became almost impossible to erase," Conrad said.

"Dealing with this defeatism is the problem I face as a person, the problem facing me as a minister and the problem staring at the church in its ministry," Conrad continued.

'Not Enough'

"It's not enough to send clothing and food or provide jobs by the day through private employment agencies who take a cut of the wages.

"But that's about all the church has done so far," Conrad maintained.

He hastened to add he feels relief projects are good, but they are still temporary. "They're like a light in the night, doing nothing about the night itself."

(Continued on page 17)

For more than a week Upland ceased to be a typical small town situated on one of the byways of Indiana, and became the site of a zesty centennial celebration with all the trimmings, boasting to the world of its 100th birthday. The modest and uneventful Main street of Upland teemed with enthusiasm (ignoring the nine o'clock curfew) and wore the striped tents of a mini-expo. For eight days the little metropolis went on a binge of Excitement which mounted with each new day of the celebration.

General Chairman for the centennial program, which lasted from Sunday, August 27, to Monday, September 4, was Mr. Donal Showalter, with Paul D. Keller, Taylor business manager, serving as Program Chairman.

The week of festivities began reverently with homecoming services in the community's nine local churches to welcome natives and former residents back for the celebration. Picnics were held after the services by the churches for those returning to renew old friendships and fellowship together. That evening members of the community gathered in Maytag Gymnasium for a united service to hear Tay-

lor alumnus, Dr. James DeWeerd, '37, whose speech officially initiated the week of activities. Thus, the celebration commemorating the 100 years of Upland's history began.

To rejuvenate the spirit of antiquity during the centennial, Mrs. Catherine Showalter provided her 65-year-old three-story home for use as a centennial museum in which pioneer articles and documents were on display for the public to view and participate in the spirit of the past. Antiques on exhibit in the center of town included a horse-drawn hearse and carriage and farm implements from the same vintage.

On Monday, the day after the mellow beginning of centennial week, the vigorous gaiety of the community's citizens began to mount toward its climax and termination one week later. That evening, after an ox roast, Mr. and Mrs. Centennial were selected to stand before the community throughout the week-long celebration as examples of the people who built and lived in Upland. Along with them the best-dressed belle and bearded gentleman were chosen to represent those who pioneered this town. Entertainment was provided by the Delco Remy-

Upland, Indiana

One Hundred Years

getting younger every day

Photo by Nancy Gore



Herb Shriner and Donal Showalter

*by
Larry
Austin '68*

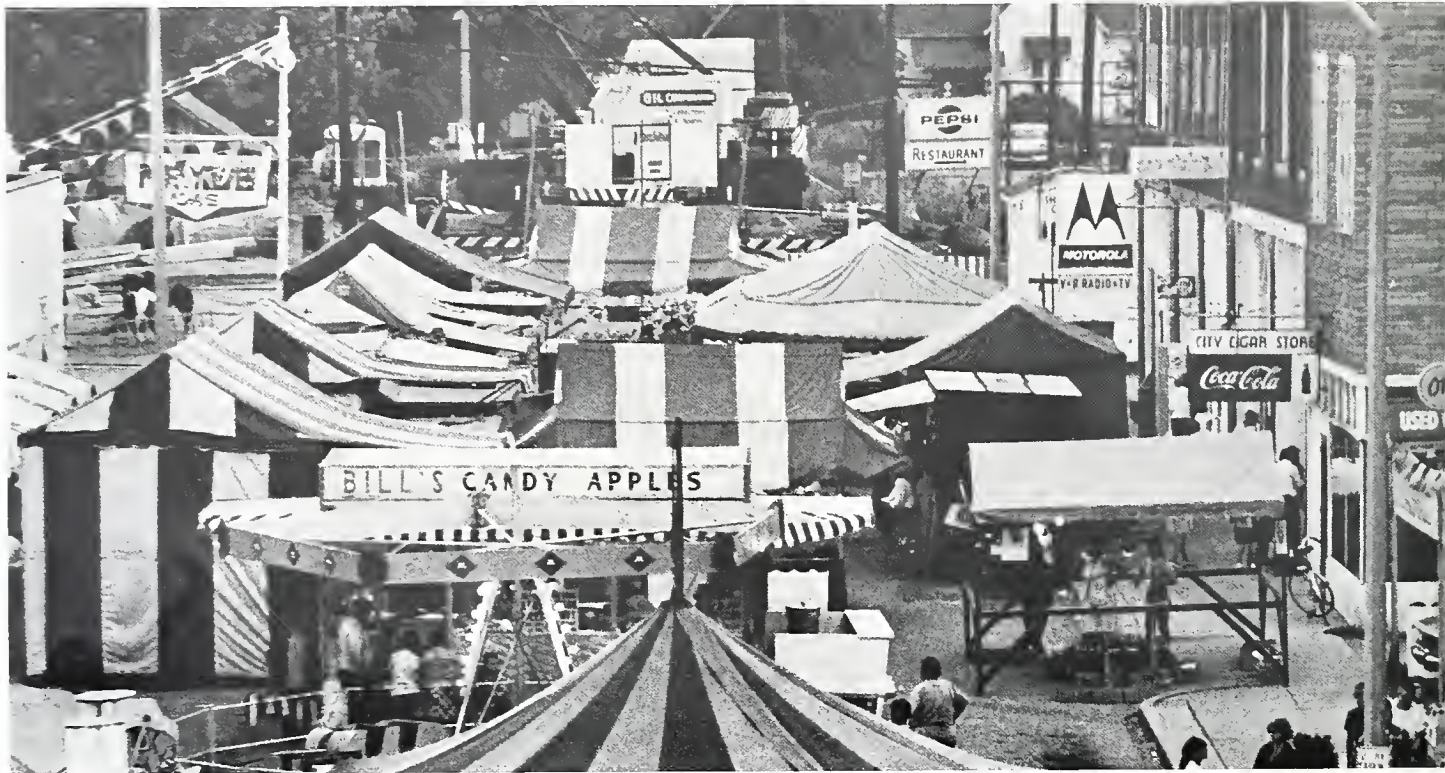




Lt. Gov. Robert Rock (second from right) was honored with a centennial luncheon. He is joined at the head table by Upland and Taylor officials.



Ted Wright '52, former TU basketball superstar, piloted a novel parade entry.



Guide Lamp Chorus of Anderson. The program that night was concluded with a high-pole aerial performance which was one of two acts by either Colonel Seabright or the Simru Duo presented to the public each night through Saturday.

The third day of the festival was highlighted by the Herb Shriner show in Maytag Gymnasium, which included professional singers and other performers. Activities featured on the fourth day were a pie eating contest, and activities for teen-agers. In contrast, the fifth day featured the nostalgic entertainment of a Barber Shop and Sweet Adeline Musical.

On Friday the centennial was highlighted with a watermelon eating contest and the Pee Wee King

Western Revue. A pet parade, flower show, garden tractor pull contest, ciphering match, and a band concert by the Eastbrook (formerly Jefferson) High School Band made up the centennial program on Saturday. Sunday's program consisted of the annual Upland school reunion at Lions Park with cake baking, fishing, and bike riding contests. In the evening a spelling bee and home talent show entertained the community.

The climax of the celebration was the historic centennial parade, which included antique cars, a covered wagon, 5 bands, many floats (one of which represented Taylor University) and the annual Labor Day Rodeo at Lions Park with its lush excitement and high pitch of enthusiasm.



The Taylor float was one of 90 entries in the ambitious parade.



The art of hand looming was demonstrated to the younger generation by Mrs. Louise Davis, 82.



Rodeo action was captured by photographer L. R. Young.



Dressed up in Sunday-go-to-meetin' clothes.

With the celebration at an end the petite town of Upland once again re clothed herself in modesty and resumed her former quiet attitude as a small municipality.

Upland—that Upper Land in Grant County known to Taylor alumni as “God’s Country”—was founded by Jacob Bugher on September 30, 1867, 26 years before it donated 10 acres of land and \$10,000 in cash to Taylor University to move here from Fort Wayne. In that year in which the university moved to Upland (1893), the civil establishment was incorporated as a town.

Previous to the arrival of Taylor in Upland, natural gas had been discovered in 1888. The municipal government made plans for expansion

and so enticed industry and the college to establish itself here by providing natural gas at a minimal cost. However, in the midst of plans to build a sizeable city with university and industry, the supply of gas failed; and with that most of the industries and people employed in them left Upland. So for the past decades Taylor and Upland have lived together and are now become inseparable.

This is the year Upland is 100-years-old, and Taylor shares a part in its history. True, it did not attain its aspiration of becoming an industrial center; but though it has remained small, Upland has become increasingly progressive and is known throughout the United States and abroad as the home of Taylor University.

"The logic of the argument escapes me. Man is no longer aware of God, therefore God is dead."

tiny breakthrough in understanding by someone around me, by a student or colleague. Some new insight is gained into the way in which the ultimate in creativity was engineered into the living body. I cannot comprehend how one who has repeatedly experienced such insight can hold to the concept that the perfection and precision of such an organism could develop without guiding purpose and design.

The theologian who complains that men no longer "hear from God" may well look within himself to find the answer to the question, Why? The logic of the argument escapes me: "Man is no longer aware of God, therefore, God is dead." I am reminded of my pastor's recent perceptive illustration in which a young friend, Bob, had confided to him that he experiences great difficulty in prayer because he could not seem to establish comfortable and easy contact with God. As he spoke, Dr. Jim noted the relaxed and friendly rapport between himself and his friend, and he commented upon how readily Bob communicated with him and that prayer should be just as easy. But Bob quickly responded that this was so because they knew each other so well—the implication was instantaneously recognized, of course, and Bob knew the answer to his problem.

WHICH GOD?

I am caused to wonder, quite timidly I must admit, whether the distinguished religionists who claim that God is dead can, in fact, be talking about the One whose handiwork I have come to know; the Force responsible for the precisely defined laws which rule the universe; the One who designed and created the massive systems of control which hold the earth as a tiny planet in its proper place within the solar system. With acknowledged simplicity and naivete, I ask myself whether these men, some of whom cherish the paradoxical designation as Christian atheists, could be speaking of the God in whom I believe. Can they have accompanied Saul along the road to Damascus or personally sensed the intimate presence of the Holy Spirit with John Wesley who "felt his heart strangely warmed." Perhaps they are more like the eight-year-old boy laughing at his teen-age sister who is passionately in love. He doesn't believe it because he hasn't experienced it.

Dr. Fosdick has helped me to understand that none of us can adequately comprehend God because

we are "unable to jump outside our own experience." He states, "We can no more delineate God than we can pour the ocean into a cup. Nevertheless, even a cupful of the ocean reveals its quality." So we go on trying to express what we think is true about God in symbols drawn from our own life. When we ask ourselves where God is, our thoughts should not go shooting off among the stars, but rather deep down within human life. Dr. Fosdick's answer to the question, "What about ordinary people who try to find God and cannot?" is beautifully clear in its logic and simplicity. "No one can ever believe in **ALL** of God." Believe in as much as you can, and ask yourself the ever expanding question, could blind chance create the symmetry, the rhythm, light, color, and melody that is all around us? Or consider the mathematics of the universe. The great mathematicians—Euclid, Newton, and Einstein—did not **create** mathematical order, they simply discovered it. Or in my own personal experience and associations, we do not **create** the highly organized mechanisms with which we work, but rather struggle arduously to comprehend the wonders which unfold as we experiment.

ALTERNATIVE: BLIND CHANCE

For those who have gotten rid of God, what remains? There can be only one alternative to design and purpose behind the universe. That must be blind chance. That out of blindness comes the incomprehensible number of accidental combinations of protons and neutrons to produce carbohydrate, fat, and protein with ultimate evolution of simple life. And through sheer chance must come the uncounted modifications to produce the multiplicity of life that has existed and still remains in the relatively small segment of the world presently known to us. This seems akin to the belief that the letters of the alphabet were randomly blown together to form the dictionary. Or that the human brain resulted from a haphazard conglomeration of cells to form the most sophisticated computer known. For it is clear that compared with the most complicated electronic assembly in existence, the human brain is infinitely complex. Consider human imagination—the synthesis of new ideas from elements of past experience and perceptions—as a process that goes on in a sheet of gray matter, less than an inch thick, and covering some 400 square inches in area. All mental activity, including the supreme ac-

" . . . each neurone is an _____ independent, living unit, receiving and discharging impulses via _____ fibers so slender . . . as to _____ defy detection." _____

tivity of creative imagination, arises somehow from its activity. The working units of the cortex, individual nerve cells, bring information in the form of electrical impulses from sense organs scattered profusely throughout the body, and carry impulses to effector organs such as the muscles or glands. Simply count the number of neurones—estimated at some 10 billion—and realize that each receives connections from thousands of other neurones and connects to still thousands more. The profusion of such interconnections is beyond all understanding, but it is ultimately so comprehensive that the whole cortex is one great unit of integrated activity. Still, each neurone is an independent, living unit, receiving and discharging impulses via fibers so slender (one-thousandth part of a millimeter) as to defy detection. Connections between successive neurones in a chain are accomplished by the secretion of only a few molecules of highly specific chemicals whose high-speed reactions carry the signal from one cell to the next in milliseconds. A neurone operates on a power of about a thousand-millionth of a watt.

Consider how the skilled baseball player selectively hits a ball thrown with the speed of 100 mph over a distance of 60 feet. Within the last few feet (or milliseconds) of that delivery, messages are carried from the batter's retina to multiple areas in the brain where new impulses are generated into separately coordinated activity so that massive muscular contraction is finely coordinated to hit the ball with a particular portion of the bat and in such a predetermined way that the ball may be directed to right field and at the same time to prepare the batter to run to first base. But during the entire process he must remain alert to the possibility of avoiding the ball should it quickly swerve from its apparent course. His nervous system must then activate a completely different, but equally massive group of reflexes and cause a totally different group of muscles to contract while their reciprocals relax. Of all these mechanisms we have considerable knowledge and understanding. But of the far more complicated processes involved in creative imagination, we have only the faintest insight.

Perhaps the greatest attribute of all is that built-in ability for rationalization with ultimate capacity to accept or reject the logic and persuasiveness of de-

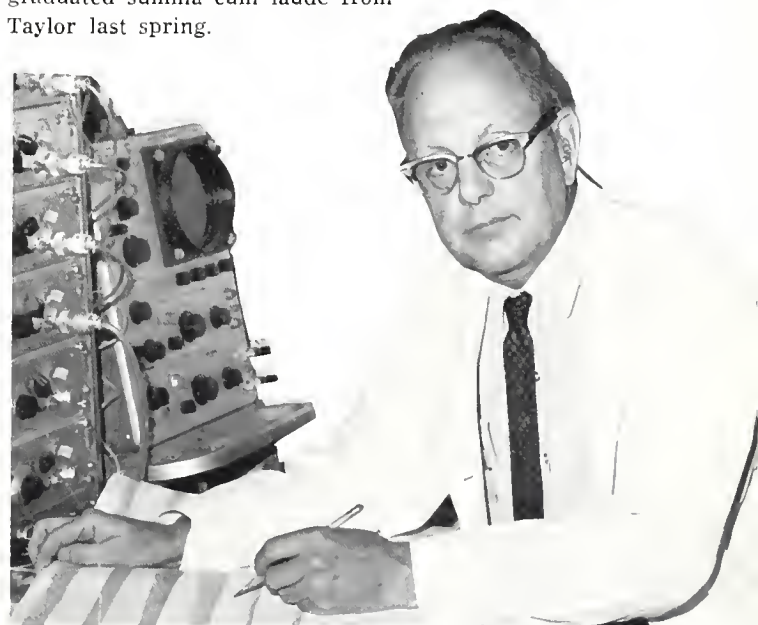
ductive reasoning derived from one's own mind. To me, this is the most compelling evidence of man's supreme freedom and of God's compelling magnitude. Freedom to ultimately determine his own destiny; to accept or reject evidence of God derived from his personal experience. A lesser Creator would surely have denied man this awesome yet magnificent election.

Most laymen hold the modern computer in awe as an incomprehensible electronic marvel permitting massive, high-speed computations which have made possible incredible probes into outer space. Such

(Continued next page)

ABOUT THE AUTHOR

Dr. Walter Randall is Professor and Chairman of the Department of Physiology, Stritch School of Medicine, Loyola University. A recognized authority, he has shared the findings of some of his research through well over 100 publications which he has authored or co-authored dealing with the circulatory and nervous systems. Dr. Randall received the M.S. and Ph.D. degrees from Purdue and has taught at Purdue, Western Reserve and the St. Louis University School of Medicine. He is active in various medical and scientific societies and is a member of the Park Ridge, Illinois Methodist Church. Mrs. Randall is the former Gwendolyn Niebel, '40. They have one daughter and three sons, including David, who was graduated summa cum laude from Taylor last spring.



"Is God dead? Even a majority opinion to that conclusion will not achieve His demise."

instruments have capacity to accept and interrelate several hundreds of thousands of different bits of information in microseconds of time. They even have memory, and can recall data stored in previous transactions. Many have a kind of stereotyped decision-making ability. But in final analysis, the most complex of computers is a product of man's mind. In comparison, the electronic analog is incomparably simple. Authorities insist the computer can do only what it is told (programmed to do.) Its potential interconnections are many orders of magnitude removed from those inherent within the human brain.

What are the statistical probabilities that if all the individual computer components were thrown into a pile, such a complex mechanism with such immensely diversified capabilities could appear by chance? What greater improbability that the human brain should result from random, undirected chance?

I have cited only a few instances of our limited penetration into understanding of the human body. There are practically no instances of haphazard organization within the multitudinous events essential to every simple movement, every glandular secretion,

every breath, every thought, every involuntary activity which characterizes all of life.

Is God dead? As has been pointed out, even a majority opinion to that conclusion will not achieve his demise, nor will such demonstrate that He is alive. The answer must really be found in each man's own experience and faith. And to those who have personally encountered Him, the answer is clear.

Dr. Harold Blake Walker recently and perceptively called attention to the apparent din immediately preceding a symphony concert while the strings, brass, and percussion instruments were all simultaneously tuned. He asked, how on earth, amidst the din, can anyone tune his instrument? A musician replied, "It's easy. We know what to listen for." We are daily surrounded by a cacophony of conflict and confusion, and yet, there is an authentic note which must not escape us. It is the eternal distinction between right and wrong, between Jesus and Caesar, between Albert Schweitzer and Adolph Hitler. Whatever our doubts, our lives are framed within a spiritual symphony that calls us to listen for the authentic note, a vivid word from the Living God.

LETTER TO THE EDITOR . . . A VOICE OF DISSENT

Dear Sir:

I do not remember seeing in the Taylor magazine any letters to the editor. Other magazines have them. Would such not be an interesting innovation in your paper?

May I say that through the years I have become a wee bit nauseated with Don Odle's philosophy of international relations. The Spring Issue, coming at a time when I, as co-chairman of our local church's Commission on Christian Social Concerns, was reading the material from our annual conference against our government's position in Vietnam, had a most negative effect. Now the outstanding Roman Catholic church leaders have joined those of most of the major denominations. Still your magazine prints Don Odle's ideas as if they were the official stand of our alma mater. Are they?

Very truly yours,

(Mrs.) Bessie Lindsey Steward, '24

Editor's Note:

One is tempted to say of the Viet Nam situation that never have there been so many experts who knew so little about so much.

And, as is always the case in controversy, each of us finds his champions—be they clergy (protestant or catholic), historians, news analysts or barbers—to confirm his personal view. There is no dearth of spokesmen for any position on anything these days. Even Dr. Leary's Super-Demon (LSD) has its crusaders—some prestigious ones at that.

There obviously is no clear-cut answer to the Viet Nam issue. And the problem is compounded by the alternatives which seem to range between bad and disastrous. But when life-and-death decisions have to be made, those with responsibility cannot live in the sands of ostrich-ism.

Don Odle has developed his convictions

on the basis of many discussions with evangelical missionaries, whose love for and knowledge of the Vietnamese is without question. These servants of Christ have lived with the peoples there under various occupations and regimes. They also know Communism, not just academically but empirically. Their consensus, according to Odle, is that we must stay in Viet Nam.

We recall the prophetic words of Walter Lippman: "for as long a time as we can now see into the future we shall be living between war and peace, between a war which cannot be fought and a peace that cannot be achieved."

Against this background of bleak defeatism and this age of seeing through a glass darkly, may we voice appreciation for our faith in the One who "towers o'er the wrecks of time."

DOWN AND OUT LIKE ME

(Continued from page 9)

The Methodist Church, as well as others, has learned to deal almost strictly with middle-class people. Most don't know how to touch the problems of the very rich or the very poor, Conrad continued.

"I believe understanding their problems must come through person-to-person relationships," Conrad maintained.

He suggested organizing a program similar to one operated by branches of the Mormon Church as one which could be effective in areas like Detroit's skid row.

"If we could organize teams of persons to live in the area, live with the people and live with their problems instead of stepping in and out of their lives with temporary relief projects, an understanding would be easier to reach."

What about Elkhart? How will Conrad's experience in Detroit help him understand the problems on local doorsteps?

'Defeatism'

"We don't face as intense a poverty problem, but the same psychological defeatism exists within individuals here, Conrad explained.

The very fact that not as many persons here have experienced the shame and failure that have increased the population of Detroit's skid row in the last five years indicates to Conrad that the person-to-person relationships could be established more easily.

"We don't need team types of persons to live in and with the problems, but we do need concerned persons who are willing to take the step to understand what's happening in our own city."

Conrad is in the process of preparing a research paper on the socio-economic problems relative to the Church's ministry prior to teaching a class in Affluence and Poverty under the auspices of the Methodist Church nationally.

Plans Return

He also is planning to return by invitation to Detroit in the next month to talk with the police department about the lack of police protection and the reasons for it, as he saw nearly none while there for the five days.

The invitation from the police came from several officers who are members of a Detroit church whose minister gave Conrad some of the direction needed by a new person in a new place.

Conrad contacted the minister daily to let him know his whereabouts. Each day he also called his wife who was nervous but supported his trip, according to Conrad.

His interest in reaching the poverty-stricken of our affluent society began about 15 years ago while serving in a Boston Church.

Conrad explained his frequent visits to the New York Docks while in Boston and his more frequent visits to State and West Madison Streets in Chicago for the past five years had only been as an observer.

"Observing isn't enough, though, so I had to involve myself in the situations I had seen," Conrad said.

He also said part of the impetus for his recent venture came from reading "Black Like Me," and an interview with the author, John Howard Griffin, who similarly lived as a Negro in the South several years ago.



At the time of this experience and when the above article was written, the **Reverend Dwight Conrad '55** was pastor of the Calvary Methodist Church, Elkhart, Indiana. Recently he was appointed pastor of the Methodist Church of Holbrook, Massachusetts. He is also working on a doctorate at the Boston University School of Theology where he received the B.S.T. degree in 1958. He served as Associate Pastor of the First Methodist Church, Marion, Indiana, and the Church of Our Savior in Wabash, Indiana prior to his appointment in Elkhart.

An account of his skid row experiences is being published in book form by Abingdon Press under the title "The No People." The publication is to be released in February.

Mrs. Conrad is the former **Marjorie Snell '55**. They have two sons, five and ten years old. Dwight was Alumni Day General Chairman at Taylor in 1959.

CLASS NEWS

1925

Irma Dare has retired after 28 years of teaching at Manchester College with the rank of Associate Professor Emeritus of Home Economics.

1935

Rev. Peter Pascoe, who has been pastor of the Kenmore, New York, United Presbyterian Church for 14 years, has accepted a call to the pastoral ministry at Taylor University.

Chaplain (Lt. Colonel) Frederick E. Zigan '42, has completed the U.S. Air Force senior chaplain course at the Air University, Maxwell AFB, Ala. He was selected by the Air Force Chief of Chaplains to attend the advanced course for senior grade officers.

The curriculum includes management of religious and moral leadership functions at large Air Force installations and at high echelons of command. The course conducted by the senior USAF educational institution prepares graduates for top supervisory positions in the Air Force chaplaincy.

1951

Joseph Hayes works for the Post Office and lives at 1294-13th Avenue, North, Naples, Florida. He is a brother to **Taylor Hayes '47**, who is coach and professor at William Penn College at Oskaloosa, Iowa.

Billy and Darlene (Eby '52) Melvin have recently moved to Wheaton, Illinois, where Billy is the Executive Secretary of the National Association of Evangelicals. His office address is North Main Street at Gundersen Drive, Box 28, Wheaton.

1952

Ken Dunkelberger is Director of the Department of Ministry with Youth of the American Baptist Convention of Southern California. He and his wife, the former **Ann Smith '50**, live at 421 Pamela Road, Arcadia, California.

Arthur Mercer is assistant professor of Bible at Wheaton College. He, his wife, Carole, Brad, 8, and Bryn, 5, live at 502 Westwood Drive, Wheaton.

1953

David and Becky (Swander) Le Shana live at 410 North College Street, Newberg, Oregon, where Dave is vice president and acting president of George Fox College. Dave has received the Ph.D. degree, and recently Becky was awarded an Honorary Life Membership in the California P.T.A., as Dave was a few months ago. Dave and family, **Alphretta Meginnis '42**, **Leo Sands '42** and his wife, toured the USS Long Beach as guests of Capt. John Zoller '41 recently.

1958

Duane Cuthbertson is assistant pastor of Grace Bible Church of Ann Arbor, Michigan, and Executive Director of Huron Valley Y.F.C. He teaches two classes in Psychology and is working part time toward a Ed.D. degree at the University of Michigan. Duane has a B.D. degree from Gordon Divinity School and an M.A. in Psychology from the University of Michigan. **Marilyn (Buckles) x'60** is kept busy caring for Sherri 7, Tami 5, Traci 4, and David, about one. Their address is 808 Third Street, Ann Arbor.

Phyllis Engle is working toward a Master's degree in Library Science at the University of Michigan, after working as a children's librarian in the public library system of Baltimore, Maryland, for two years. Her address is 510 Miller Avenue, Ann Arbor, Michigan.

1959

Dave Bowman is athletic director and coach in the high school at Shiprock, New Mexico.

Janet Berst is a computer programmer for the State of Ohio Department of Finance. Her address is 1330 West Fifth, A5, Columbus, Ohio.

1960

Howard and Sue (Andrews) Mathisen serve the Zion Lutheran Church in Webster, Massachusetts, and live at 1 Nelson Street.



William Klinger

William Klinger and family live at 4525 South Wigger Street, Marion, Indiana. Recently Bill received an M.S. in Mathematics at Ohio State University where he has been on a National Science Foundation Fellowship for the past four summers. He teaches in the Marion High School and part-time at Marion College.

1962

Jim and Fran (Woy) Terhune have moved to 318 S.W. 40th, Gainesville, Florida, where Jim is assistant professor in the School of Journalism and Communications at the University of Florida. He teaches writing for the mass media and public opinion theory in the Journalism School, which enrolls more than 600 majors. Fran is a part-time student in English while Betsy attends nursery school.

Rodger and Bonnie (McIntosh '63) Martin are living in Canada where Rodger is managing director of Blue Water Camp and Conference, Wallaceburg, Ontario. He graduated from Dallas Theological Seminary this spring with a Th. M. degree. Their address is Box 625, Chatham, Ontario.

William Bennett teaches in the Norfolk Christian High School, Norfolk, Virginia. He is working on his Master's program at William and Mary College. They live at 9430 Phillip Avenue, Norfolk.

1963

Wayne and Diane (Whittle x'65) Hoover attended the summer term at Michigan State University in East Lansing. Wayne is on an educational leave of absence from the Bendix Corporation in South Bend, Indiana. He has accepted an assistantship in the Department of Mathematics for the '67-'68 academic year. Diane teaches in the Lansing Public Schools. Their address is Marigold Apartments, No. 1, 911 Marigold Avenue, East Lansing.

Dennis Miller has been working toward a Master's degree in Guidance and Counseling at Illinois State University this summer. He is hand director in the Princeville, Illinois grade school and adult choir director for the Grace Bible Church in Peoria. Debra Marie is about one year old.

Ronald and Sherry (Johnson '64) Zerbe live at 1924 North Capitol, Apt. 1, Indianapolis, Indiana, where Ron is interning at Methodist Hospital. Ron was graduated from the University of Puerto Rico School of Medicine this spring. They plan to do missionary work after Ron finishes his training which may include a 5-year residency in surgery. Daniel Lee was born May 23.

Calvin Tysen, his wife, Audrey, and Kevin Dane, about one year old, have moved to Lennox, South Dakota, where Cal serves the Second Reformed Church.

1964

Lew and Dottie (Hess x'65) Luttrell live at 1310 Mayfield Ridge Road, Mayfield Heights, Ohio, 44124, where Lew is working as a district engineer with Betz Laboratories, an industrial water conditioning concern, after being released from three years of Navy service. Jennifer Paige, almost two, continues to be a delight to her parents.

Carolyn Fox continues with her work in Campus Crusade for Christ. This coming year, along with her work on the college campus, she will represent the ministry in Europe to the people in the U.S. In about a



1945

Jane Winterling writes that the previously planned vacation Bible schools were conducted in spite of the rebellions in various areas in the Congo in July, with not one session missed. Another year she hopes this work can be expanded to at least ten locations with the work largely in the hands of the Africans.

1946

Russell and Dorothy (Olson '47) Van Vleet are on furlough at 204 North Main Street, Morton, Illinois. Russell attended a Communications Congress in Peru, South America, visited seminaries in Guatemala and Costa Rica, besides spending about a week in the Dominican Republic, recently.

1950

Joann Kile has returned to her job as teacher in the Hannah Hunter Cole Memorial School for children of missionaries. Her address is Box 1044, Kisoro, Uganda, East Africa. She reports that Harold Salseth '48 and family have returned to the States this summer from the Congo but we have no address for them as yet.

1951

LeRoy Lindahl writes of the formal dedication of the new airplane, Wings of Peace IV, planned and made by a national pastor. He says this typifies the advancement of the World Gospel Church in Bolivia, and no longer does he do all the preaching in the evangelistic outreach with the airplane. It is a real thrill to fly these national pastors and workers to the new areas and watch them make contacts and conduct the formal services, he states.

year plans are being made for her to visit Europe.

Toby and Joyce (McElhoe) Mort live at 3712 North LaSalle Street, Indianapolis, where Toby attends the I.U. Graduate School to complete his Master's degree in psychiatric social work and also works a part-time job. An Indiana state stipend has been set aside for this. Tamara Dawn was born on May 14, and Jennifer is three years old.

Molly Moffett is editorial assistant on the staff of "Occupational Educational Bulletin," the publication of the American Association of Junior colleges, 1314-16th Street N.W., Washington, D.C.

1966

Dennis and Lois (Jackson '63) Austin have moved to 1623 Portage Avenue,

1952

Charles and Lois (Inboden) Kempton write that Coralie, their four-year old daughter who was so seriously injured in a car accident, has been dismissed after 72 days in the Vanderbilt Hospital, Nashville, Tennessee. Her progress has increased noticeably though she makes no attempt at sound and has not smiled since the day of the accident. Our prayers for her recovery, which is in God's hands, are still urgently needed. Their home address is Route 1, Scottsville, Kentucky 42164.

Ruby Enns, who teaches in the Lushington School, Ootacamund, Nilgiris, South India, tells of the responsibility of bringing up other people's children. They are in the school nine months and the parents have them three months. Attitudes and habits, politeness, honesty, etc., which are usually taught in the home, must be taught and practiced in the school.

Dr. (Major) Robert A. Schneider '52, is now in command of the 656th Tactical Hospital at Clark AB, Philippines. Dr. Schneider served at McClellan AFB, Calif., prior to his appointment at Clark. He is in the Pacific Air Forces which provides offensive-defensive air power for the U.S. and its allies in the Pacific and conducts air operations in Southeast Asia.

He received his M.D. degree in 1956 from the University of Michigan Medical School, and his M.P.H. degree in 1962 from Johns Hopkins University School of Public Health in Baltimore.

1954

Dick and Gladys (Cleveland '53) Steiner's mailing address is B.P. 4081,

Apt. 9, Chesterton, Indiana. Dennis is assistant principal and teaches 4th grade at Yost Elementary School, Porter, Indiana.

Elaine Willis is teaching in grades one through six in Columbus, Indiana. She completed the M.A. degree in Music recently. Her address is 1532-28th Street, Columbus.

Gordon and Elaine (Brunz '62 and '63) Vandermeulen live at 1584 Gentian Drive, S. E., Grand Rapids, Michigan, in a new duplex. Gordon is an instructor in the Business Administration Department of Davenport College of Business, an accredited two-year junior college. It has a credit transfer with Ferris State College and an enrollment of 1000 day students, as well as a large night school program. Gordon has completed the course work for an M.A. in Business

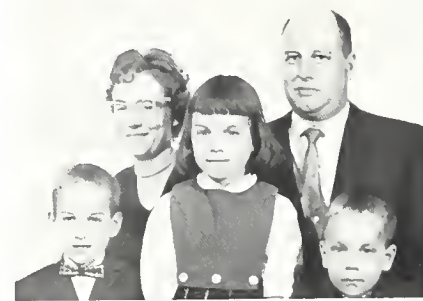
Kinshasa II, Rep. du Congo, Africa. According to the last word received here, due to the rebellion in the Congo in July, the Missionary Aviation Fellowship planes were grounded and the Steiners had not been able to fly to their original destination. Dick hoped he could reach the seminary soon where he planned to teach, while Gladys, with Kent 11, Craig, 9, Kim 7½ and Beth 5½, would remain in Leopoldville temporarily.

1955

John and Mary Ann (Pahmeier '57) Hinkle are at 822 Foster Street, Evanston, Illinois, and John is completing the academic work at Garrett-Northwestern, as a "Kendall fellow in Pastoral Counseling." Their plans are to return to Manila, Philippines, as soon as the remaining academic work is completed.

Mike Murphy has rejoined Lorena (Smith x'56), Scott, Valerie and Jeffrey in Londrina, Brazil, after a three month separation while he led and traveled with the "Musical Gems from Brazil." This 15-voice choir traveled more than 20,000 miles, presenting 105 programs, plus radio and television appearances, influencing many lives, stirred by its Christian impact.

1957



Don and Ruth (Fleming) Moline and children are in Okinawa, where they are teaching in the Okinawa Christian School, P. O. Box 42, Urasoe, Okinawa.

Administration, and hopes to have his research paper approved and receive the degree in December.

1967

Joe and Mary Kay (Naumann '64) Miller live at 10 Alumni Manor, Wilmore, Kentucky, where Joe is attending Asbury Theological Seminary. Mary Kay teaches 4th grade in the Fayette County Public School.

Sally Zart is working for the Park Service at Jefferson National Expansion Memorial as an historian. Besides giving tours, she is doing research on the fur trade. Her address is 40 Plaza Square, Apt. 709, St. Louis, Missouri.

David Showalter is Associate Y.F.C. Director in Peoria, Illinois. His address is 112 S.W. Monroe, Box 1132, Peoria.

GLOBAL TAYLOR —

1958

Blanche (Schwarzwalder) Sowers, her husband, Jim, and Allen and Marvin, are in Malagupos, Sarangani Peninsula, Philippines, engaged in language study. Allen, six years old, is living in the Hostel and attending the American School in Zamboanga City.

1962

Gloria Ellberg is in the Guidance Department and doing some administrative work in Colegio Bolivar, A.A. #4875, Cali, Colombia, S.A. She also does some work with the Mennonite Mission there, though she works independently in this school.

1965

Judith Hall was commissioned in July at the White River Conference of the United Brethren Church in Christ and is serving for three years at the Bumpe High School, Bumpe via Bo, Sierra Leone, West Africa. She graduated from the Muncie (Indiana) School of Practical Nursing just before leaving for Africa, and will also act as high school nurse at Bumpe, besides teaching Bible Knowledge, Health Science and possibly some Biology.

1967



Ed and Karen DeVries and Johnny, 1½ years old, are in Port Simpson, British Columbia, Canada. They are working as associate members of the North American Indian Mission. Ed teaches Math and P.E. in the Indian school and is recreation director for the village.

WEDDINGS

Judy Gehner '64 and **Robert Knell** were married on August 13, 1966. Their address is Methodist Theological School, Apt. A-6, Delaware, Ohio.

Paul Clasper was married last summer to Mrs. Janet Michalson, of Madison, New Jersey. Paul is Professor of Ecumenics and World Religions in the Theological School and Graduate School of Drew University, Madison.

Paul R. Martin x'68 and **Barbara Ann Kirchner x'67** were united in marriage on August 12. Barbara graduated this year from the University of Missouri and has entered the Kansas University Medical Center for graduate work in Speech Pathology. Paul is majoring in Psychology at the University of Missouri, and is employed by the Midwest Research In-

stitute in Kansas City. Their address is 5500 Forest Avenue, Kansas City, Missouri.

Patricia Ann Martin '63 and **David Shontz** were married on June 17 at Conneautville, Penna. Dave is enrolled at the University of Arizona where he is working on a Master's degree in Business Administration. Patricia is doing substitute teaching in the elementary schools. Their address is 435 East 18th Street, Apt. 22, Tucson, Arizona.

Samuel Shellhamer and **Carole Jean Richardson**, both of the class of '67, were married on July 29 in Peoria, Illinois. He is a graduate assistant at Ball State University. They live at Riverside Blvd. Apts., Apt. 2570-2, Muncie, Indiana.

Sharon Osterhus and **Kenneth Wolgemuth**, both of the class of '67, were united in marriage on June 10. Sharon teaches in the Pierson Elementary School and they live at 35300 Westland Estates Drive, Westland, Michigan.

Carol Jean Baudino and **Timothy Battles**, both of the class of '67, were married on August 12 at Milwaukee, Wisconsin. They live at 112 Forest Court, Vernon Hills, Illinois. Carol teaches in Lake Forest, Illinois.

Jane Darnell '65 and **Lawrence Porter** were united in marriage at Whites Chapel, Whites Institute, Wabash, Indiana, on June 17. Larry is an entomologist with the U.S. government. Their address is Box 282, Goshen, Indiana.

Janette Lister '63, and **Avery H. Greene** were united in marriage on June 10 at Greenfield Village, Dearborn, Michigan. Avery is vice president and general manager of Greene Motors, Livonia, Michigan. Their address is 1121 Simpson Avenue, Livonia.

Elaine Kay Saunders and **Robert P. Shuler III**, both of the class of '67, were married on June 3 at Santa Ana, California. They are living at Broadhurst Manor, Apt. 13, Wilmore, Kentucky. Elaine is teaching at Bryan Station Senior High School at Lexington, Kentucky.

Robert Connor and **Sharon Steiner**, both of the class of '67, were married on August 5 at Highland Bethel Mennonite Church, Fort Wayne, Indiana. Sharon teaches 3rd grade at Kendall School in Marion, Indiana, and they live at 903 West 6th Street, Apt. 2.

Charmaine Elliott '67 and **Richard E. Freeze** were married on July 8. Charmaine is teaching music in two elementary schools and they live at 1212 College, Peoria, Illinois.

Larry Paul Harvey and **Margaret Rowe**, both of the class of '67, were married on June 24, in Brooklyn, New York. Their address is Box 65, Brookville, Indiana.

David Paul Myers '67 and **Cynthia Nagel** were united in marriage on August 26. David is doing graduate work at Ball State University and they live at 3910 North Broadway, Muncie, Indiana.

Marcia Lynn Edgett '67 and **Ward Dean Turner** were married June 10 at Union Chapel, Marion, Indiana. She is attending Moody Bible Institute, Chicago.

Dorothy Kalb '66, and **Tseng Min Hsu** were united in marriage at the Evangelical Pietist Church in Chatfield, Ohio. Dorothy is taking courses at Ohio State and Min is a computer programmer at Columbia Gas Company in Columbus. Their address is 1360 Dublin Road, Apt. 15, Columbus.

Warren Morton '65 and **Geraldine Nelson '67**, were married on August 26 in Curtis, Nebraska. They live at R.R. 1, Berne, Indiana.

David Dilley, Dec. '66, and **Jean Ann Wolfe x'69**, were married on June 11, at Ashley, Indiana. Their address is 212 South College, Apt. 2, Greencastle, Indiana. David is teaching in the Fillmore, Indiana, high school.

Barry Wehrle and **Phyllis Grimm**, both of the class of '67 were united in marriage on August 26, at Glen Ellyn, Illinois.

Carolyn Oman '67 and **Jerald Norquist '66** were married on August 5 at Rockford, Illinois. She is a medical technologist at Arlington Heights Medical Clinic and they live at 4722 Arbor Drive, Apt. 314, Rolling Meadows, Illinois.

Gayle Hansbrough '67, and **Dale Kenneth Terjung** were married on June 17. Gayle teaches French in the Akron, Ohio, public schools, and they live at 50 Laverne Lane.

Mark Bayert '64 and **Esther Ann Dickerman** were married on July 2 in Erie, Pa. Mark received the B.D. degree from the University of Chicago Divinity School this spring. He is attending Yale Divinity School and their address is 410 Canner Street, Apt. 406, New Haven, Connecticut.

Wayne (Tony) Ladd '64 and **Linda Mortenson, 1968**, were united in marriage on June 17 in Southfield, Michigan. Wayne is continuing his graduate work at the University of Minnesota while Linda is completing her work at Taylor.

BIRTHS

Ray '62 and **Adrien (Chandler x'63) Durham** are the proud parents of Katherine Alice, born June 12. Ray and Adrien are with Overseas Crusades, Manila, Philippines.

Clyde '51 and **Doris (Bantz '50) Hunter** announce the birth of Ruth Elaine on July 12. Caleb is almost 15, and Mark, 13. Clyde serves in the United Church of Christ denomination and their address is R.R. 2, Box 140A, Edinburg, Indiana.

George and Elaine (Boothe '59) See-lig are the proud parents of Todd Barton, born June 25. Craig is 3½ years old.

Paul and Mae Jean (Gilbert) Pierce '50 are happy to announce the birth of Janice Ruth on October 23, 1966. Gloria is two years old. Mae Jean teaches piano pupils in her home be-

A Funny Thing Happened To Me On the Way To the Congo

by Mrs. Richard (Gladys Cleveland) Steiner '53

Thursday, July 13

Greetings from Nigeria and points beyond! I guess we're the only missionaries to be evacuated before they reached the country they're going to. As our plane flew over Kinshasa (Leopoldville) in the Congo, the captain told us passengers that he had just been informed that the airport was closed. This was last Wednesday.

The PanAm plane landed at Luanda, Angola, for refueling and I felt as though I had gone through all this before since it was from Luanda that we had gotten a U.S. transport plane in 1960. PanAm couldn't leave us there since we had no visas and also since PanAm did not usually stop there. They informed the Congo passengers that the only thing they could do was to take us on to their next stop which was Johannesburg, South Africa! I certainly never expected to go to the land of apartheid. We arrived there and were an embarrassment to that country and they didn't know what to do with us.

There were 28 of us. The nine Americans included our family, another CIM missionary nurse (single) whom we had known before and a Presbyterian missionary lady plus an

American Negro fellow. The other 19 Congolese were all male students returning to the Congo for the summer vacation except for a Congolese diplomat and his four children and another family consisting of a Congolese, his Swiss wife and their three year old "rascal" son, Gabriel. The latter mixed marriage was a problem in S.A. where such things are not allowed.

I'm sure if we had demanded rooms we would have had them but we wanted to see what would happen to the Congolese. In the end we were all put in an upstairs lounge for the night. Twenty-eight of us with nine blankets (for the children) and South Africa is in the winter season. It was between 40-50 degrees and the room we were in was not heated and we had summer clothes only. By the time I got the children laid out on couches and chairs it was 2 or perhaps 3 a.m. I can't go into too much detail due to space but it was so funny to see the sleeping arrangements. I was so tired I giggled at the antics. The Congolese finally took the lovely drapes off the big lounge windows and used them for blankets. I'm sure the airport officials thought we'd never leave!

We left the next afternoon, having been persuaded that Lagos, Nigeria, was a better stopping off place since it was nearer Congo. PanAm flew us all there and we got there as civil war broke out in Eastern Nigeria! We actually felt like taking the next plane to N.Y. but instead were put up at the Airport Hotel where we stayed until Sunday. We went to the Airport Sunday morning at 8 a.m. to see if the regular Air Congo plane would come in but at 12:30 p.m. we realized nothing was coming. The children never did get Sunday dinner. We decided to take a taxi to the Sudan Interior Mission to see if they could take us in since PanAm said they could no longer pay our bills.

It's the rainy season here and the streets were flooded most of the taxi trip. The driver kept his window open and every time another car passed us we were drenched! S.I.M. took us in and the American Consulate suggested we stay a week or so until Congo was better. We now have reservations for this coming Sunday so will pack up our 14 pieces of luggage and go to the airport then. The children are having a ball chasing lizards and sleeping under nets. It's not been dull!

sides caring for her mother, Mrs. J. R. Gilbert '49, who is an invalid.

Dave '59 and Joyce (Worgul '62) Gustafson are the proud parents of David Thor, born December 5, 1966. Dave is athletic director of Portland Junior High School in Bloomington, Minnesota. Their address is 4077 Diamond Drive, St. Paul, Minnesota.

Scott '61 and Carol (Kaiser x'62) Wilson are happy to announce the birth of Wendy Meredith on April 14. Scott has been with Avon Products, Inc., for two years, in charge of production work. They are building a new home in Poundridge, New York, and hope to move in late fall.

R. Waldo and Marlene (Wilcox'60) Roth announce the birth of Kevin Michael on September 3. Keith Allan is 16 months old. Wally is Director of the Computer Center at Taylor University.

Jeff and Suzanne (Flach x'65) Coy are the proud parents of Jeffrey Samuel born August 17. Lori is 2½ years old and thinks "Jody" is nice but that he takes up too much of his mother's time. Their address is 337 Hane Avenue, Marion, Ohio.

Gordon '66 and Elaine (Brunz '62 & '63) Vandermeulen are the proud parents of Jodi Elaine, born August 29.

DEATHS

Oral C. Brown '15, passed away July 5 at his home in Penney Farms, Florida.

The Rev. John L. Simpson, '52, was lost at sea while on a missionary trip in the far western Pacific Ocean. He disappeared Sept. 6 while traveling between islands in the Palau Island group, 500 miles east of the Philippines.

His empty boat was found the following day about 15 miles offshore. It is believed he was alone when he disappeared.

Memorial services were held at the Darlington, Indiana Christian Church where John served as pastor just prior to entering missionary service in 1962.

Dr. V. Raymond Edman, honorary '48, Chancellor of Wheaton College, passed away Sept. 22 while speaking during a chapel service. Memorial services were held September 24 with Dr. Billy Graham bringing the message. Dr. Edman had been President of Wheaton for 25 years.

During the week of September 11, Robert Shields, the son of **Rev. '34** and **Mrs. Owen W. Shields**, was reported killed in action in Viet Nam. Their daughter, Ruth, is a sophomore at Taylor. Rev. Shields serves a Methodist Church in Vandergrift, Pa.

CAMPUS METAMORPHOSIS



One of three large rooms housing the Art Department

The new rubberized asphalt track



We don't tear down our barns just to build bigger. Old buildings at Taylor seldom seem to die or even fade away.

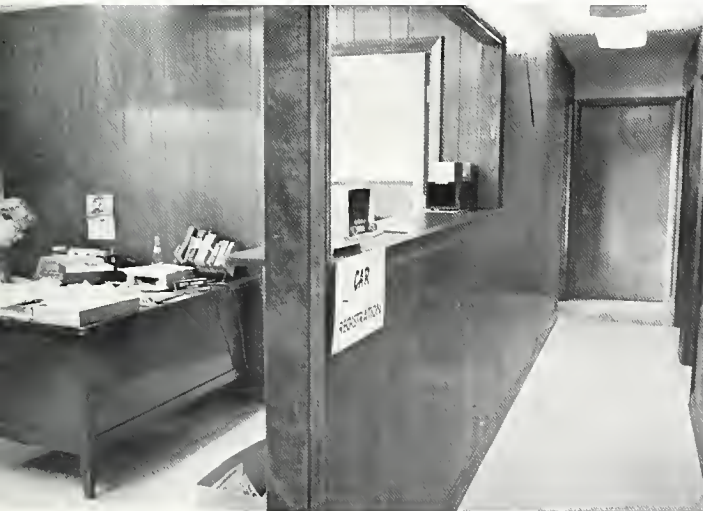
The new science building may be the most exciting structural advance in Taylor's history to date, but it is more than an isolated event—having caused a chain reaction which is benefiting several other departments and functions. When Dr. Nussbaum & Company vacated the old two-story army barracks, which, since 1946 has apologetically carried the name "science building," its interior was gutted and was remodeled into a band and orchestra rehearsal building with conductors' offices.

When Prof. Krueger and colleagues moved from the concrete block chemistry building, four other departments moved in. One of the large classrooms on the second floor was converted into a suite of four offices for the Development Department, while another large room was transformed into the Student Affairs office complex. Not to be outdone, the Art Department moved from the nether regions of Wisconsin residence hall into two large classrooms, plus a former laboratory which now houses a sculpturing room and library.

The two remaining laboratory rooms are being made into headquarters for the Maintenance Department which has been responsible for the skillful work which brought about the above improvements.

Other recent advances include paving the parking lots north and south of the gymnasium and paving the athletic track with rubberized asphalt. First of its kind in Indiana, the track is now enclosed by a new steel fence.

Opportunity, ingenuity and hard work add up to institutional progress. Needless to say, the continuing financial support of alumni and friends is making these forward strides possible.

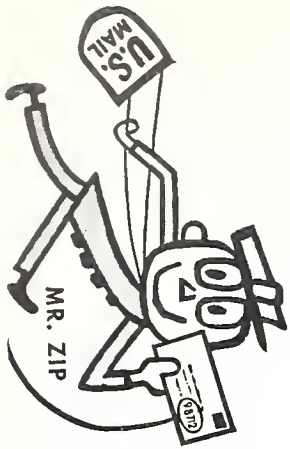


*Part of the Student Affairs office complex
Spacious instrumental rehearsal room*



*Reception area for the Development Department
Newly-surfaced parking lot north of the gym*





TAYLOR UNIVERSITY MAGAZINE

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A-15

Taylor EVENTS



UPLAND, INDIANA 46989

- Nov. 10 Master Teacher Convocation
- Nov. 15-17 Missionary Conference
The Rev. James Lentz, World Gospel Mission
Mr. Winfield Ruelke, President, Children's Bible Fellowship, New York
- Dec. 1 McLennan Oratory Contest at 10 a.m. Gymnasium
- Dec. 2 Studio Production—An Evening of One Acts, Shreiner Auditorium
- Dec. 3 The "Messiah" 3:00 p.m. gymnasium Oratorio Chorus and Orchestra
- Dec. 8 Opera, Don Pasquale, by Donizetti, 8:15 p.m. Shreiner Aud.
- Jan. 25-26 Reade Memorial Lectures
Dr. Kenneth S. Kantzer, Dean of Trinity Evangelical Divinity School

1967-68 BASKETBALL SCHEDULE

Nov. 21	> Bethel College	H	T
Nov. 24	Trinity College (Ill.)		T
Nov. 28	Huntington College		T
Dec. 1-2	> Taylor Tournament	H	
Dec. 5	Manchester College		T
Dec. 9	> Indiana Central College	H	
Dec. 16	> Tri-State College	H	
Dec. 27-29	Marshall (Mich.) Classic		T
Jan. 1	Wheaton College (Ill.)		T
Jan. 3	Westmont College (Calif.)		T
Jan. 4	California Lutheran College		T
Jan. 6	Pepperdine College (Calif.)		T
Jan. 9	Pasadena College (Calif.)		T
Jan. 13	Hanover College		T
Jan. 20	Franklin College		T
Jan. 23	> Earlham College	H	
Jan. 30	> Anderson College	H	
Feb. 3	Indiana Central College		T
Feb. 10	> Franklin College	H	
Feb. 13	> Hanover College	H	
Feb. 17	> Manchester College	H	
Feb. 20	Earlham College		T
Feb. 27	Anderson College		T

ARTISTS SERIES

- The Frula; Yugoslav National Folk Ensemble, March 4, 8:15 p.m. Maytag Gymnasium
- Gerald Moore, Accompanist for world-famous musicians. Lecturer: "Am I Too Loud?" April 19, 10 a.m. Gymnasium
- Veronica Tyler, soprano. Winner, First Tschai-kovsky vocal competition in Moscow in 1966, April 20, 8:15 p.m. Gymnasium
- James Oliver Buswell IV, world famous young concert violinist, May 3, 10 a.m. Gymnasium